

# The PROTESTANT ALMANACK,

For the Year 1691.

Since	The Creation of the World	5697
	The Incarnation of Jesus Christ	1691
	England received the Christian Faith	1501
	Martin Luther wrote against the Pope	175
	Our deliverance from Popery by Queen Elizabeth	132
	The horrid design of the Gun-Powder Plot	86
	The Burning of the City of London	25
	Our Second Deliverance from Popery, by K. Will. & Q. Mary 3	

Being the Third after

BISSEXTILE or LEAP-YEAR.

WHEREIN.

The Bloody Aspects, Fatal Oppositions, Diabolical Conjunctions, and Pernicious Revolutions of the Papacy against the Lord and his Anointed, are described.

With the Change of the Moon, the Rising and Setting of the Sun, some observable Fairs, the Eclipses, the moons place in the Zodiac, and an account of some principal Martyrs which suffer'd for Religion.

Calculated according to Art, for the Meridian of *Babylon*, where the Pope is elevated an hundred and fifty degrees above all Reason, Right and Religion; above Kings, Canons, Councils, Conscience, and every thing therein called God. 2 *Thess.* 2. And may without sensible Errour, indifferently serve the whole Papacy.

By *Philoproteſ*, a well-willer to the *Mathematicks*.

Licensed, August 1. 1690. *Rob. Midgley*.

London, Printed by *John Richardson* for the Company of  
STATIONERS. 1691.

**A Table to know when the Terms begin and end with  
their Returns for this present Year, 1691.**

*Hillary Term begins the 29th*  
of *January*, and ends the 12th.  
of *February*, and hath Four Re-  
turns.

1	<i>Octab. Hillary,</i>	<i>January</i>	20
2	<i>Quind. Hillary,</i>	<i>January</i>	29
3	<i>Craft. Puriff.</i>	<i>February</i>	3
4	<i>Octab. Puriff.</i>	<i>February</i>	9

*Easter Term begins April the*  
29th. and ends *May* the 25th.  
and hath Five Returns.

1	<i>Quind. Pasch.</i>	<i>April</i>	29
2	<i>Tres Pasch.</i>	<i>May</i>	4
3	<i>Mens. Pasch.</i>	<i>May</i>	11
4	<i>Quinq. Pasch.</i>	<i>May</i>	18
5	<i>Craft. Ascens.</i>	<i>May</i>	22

*Trinity Term begins June the*  
12th. and ends *July* the First,  
and hath four Returns.

1	<i>Craft. Trinit.</i>	<i>June</i>	8
2	<i>Octab. Trinit.</i>	<i>June</i>	15
3	<i>Quind. Trinit.</i>	<i>June</i>	22
4	<i>Tres. Trinit.</i>	<i>June</i>	29

*Michaelmas Term begins October*  
the 23th. and ends *November* the  
28th. and hath Six Returns.

1	<i>Tres. Mich.</i>	<i>October</i>	20
	<i>Mens. Mich.</i>	<i>October</i>	27
	<i>Craft. Anim.</i>	<i>November</i>	3
	<i>Craft. Mart.</i>	<i>November</i>	12
	<i>Octab. Mart.</i>	<i>November</i>	18
	<i>Quind. Mart.</i>	<i>November</i>	25

*A Lawyers Pen's his Plough, Parchment the Soyl,  
By which he reaps the profit of his Toyl;  
Setting his voyce to Sale in every cause,  
And gains his livelyhood by breach of Laws.*

## Of the Eclipses this present Year, 1696.

**T**Wice this year will the Sun be Eclipsed, but the Moon not at all; The Priests of *Cybele* will be glad the Moon escapes so well, they may thereby save their Kettles and Pans by the Bargain. If the Sun had not been Eclipsed neither, we had been in a sad case, for no body would have bought our *Almanacks*. This by way of Preface. But to the purpose, to tell you when they will happen, and which will be visible and which invisible, take this account as followeth.

The first then of these Eclipses will be on *Wednesday* the 18th. day of *February* about our Five of the Clock in the Morning, but invisible to us; because at that time we cannot see the Sun, and therefore by consequence cannot behold how it is Eclipsed; we shall therefore give you our Astrological Judgment upon it, and without any great help of the Stars, we can predict that there will be great Pride and Ambition amongst the Cardinals and Lordly Prelats of the *Romish* Perswasion, and extream Ignorance (the Mother of *Popish* Devotion) amongst the common People. That the *Jesuites* will still follow their old Trade of Fishing in troubled Waters, and be as destructive in a Common-wealth as a Nest of Hornets in a private House. That *Luthers* saying of Cardinals shall be verified, that they are like *Roxes* sweeping the House with their Tails raising more dust than they cleanse. That the Popes Infalibility shall be of no more validity than a Game at Push-pin. That some Potent Prince or other may arise, who shall tread upon the neck of the *Romish* Adder, and out stare the *Antichristian* Basilisk, making good that which *Frederick* the Second, the Emperor of *Germany*, sent to Pope *Innocent* the Fourth, in these Verses.

*Roma diu titubans, variis erroribus acta  
Corruet, & mundi desinet esse caput.  
Fata volunt, stellasq; docent, animumq; volatus  
Quod Fredericus ego malleus orbis ero.*

Rome tost with divers errors down must fall, and cease  
And cease to be the Mistress of this Ball.  
The Birds foretell, the Stars and Fates decree  
That he a sereet unto Rome shall be.

## Of the Eclipses this present Year, 1691.

The Second Eclipse, which (as we said before) is likewise of the Sun, will be on the 13th. day of *August*, near six of the Clock at night. It happens in the first degree of *Virgo*, and will be a great Eclipse, for three fourth parts of the Suns body will be darkned, and if the Air be serene and clear may be palpably seen in our Horizon.

*When Cynthia with her silver brows so bright  
Doth with her shadows quench her Brothers light.*

Now to give you our Astrological judgment thereon, without the help of Scheme, Figure or Scrawles; we may prognosticate. That where the *Papish* Religion sets its foot, and becomes Mistress, there she will be attended with three Handmaid, viz. Cruelty, Superstition, and Blind-obedience. 1. Cruelty exemplified in their bloody Inquisition, which where it takes place is prosecuted with such violence, and extremity of Torture, that it is counted the greatest Tyranny, and severest kind of persecution under Heaven; Inasmuch that there goeth a story of a poor man in *Spain*, (where this Inquisition is generally used) being sent for by one of those Lordly Inquisitors, having a mind to some Pears which grew in his Orchard; the poor man was so affrighted with his sending for him, that he grew extream sick, and kept his Bed. Being afterward informed that his Pears were the cause of his Lordships Message; he plucked up the Tree by the Roots, carrying it with all the Fruit on it unto him: And when he was demanded the reason of that unhusbandly Action, he protested that he would not keep that thing which should give any of their Lordships a further occasion to send for him.

2. Their gross Superstition, in worshipping the Images of the Virgin *Mary*, and several other Saints, some of which never were, as *St. Christopher* and the like; and knowing the second Commandment to make clean against any such their practice, they have therefore quite left it out of the Decalogue, and to make them Ten, have parted the last in two parts.

*And so by this means they have brought about  
To have the number, though one be left out.*

3. Their



## *Of the Eclipses this present Year, 1691.*

3. Their blind Ignorance as gross as their Superstition, and that not onely amongst the common People, but even in their Mass-Priests, and some of their *wooden Doctors*: Hence it is said, that the Mass-Book, as it is *Latin* to the *Vulgar*, so it is *Greek* to the Priest, many of which mumbling Mass-Priests being not able to distinguish *Latin* from *Irish* or *Welsh*. One of these *wooden Doctors*, called *Father Courtney*, averring, that none could be saved without hearing *Mass*, and that *Christ and his Apostles went up and down saying Mass in all Villages and Countries*; and being asked how he could prove that, he said he had read it in the *Revelation of St. John*. Being asked again, what might be meant by the words so often used together in the *Masses*, *Kirie Eleison*, *Christe Eleison*, *Kirie Eleison*; he said, the word *Kirie* signified the *Host*, and *Eleison* *Christ*.

*Needs must the People sure be well instructed,  
When such for to be Teachers are inducted.*

To this we may add the story of the Mass-Priest, which *Mr. Ford* writes of in the beginning of his *Apothegmes*. An old Mass-Priest (saith he) in the days of *Henry the 8th.* reading in *English* after the Translation of the Bible, the Miracle of the five Loaves and two Fishes, when he came to the verse that reckoneth the number of the Guests, he paused a little, and at last said, they were about five hundred; the Clerk whisper'd into the Priest's Ears, that it was five thousand; but the Priest turned back and replied with Indignation, *Hold your peace, Sirrah, we shall never make them believe they were five hundred.*

But these mumbling Mass-Priests are not half so dangerous to a Common-wealth as the pragmatical Jesuite, who is a larger Spoon to feed the Devil with than any other Order, a half-Key to open Princes Cabinets. and pry into their Councils, so superstitiously he follows the Pope, that he forsakes Christ in not giving *Cesar* his due. Concerning his other abilities, and how qualified, you may give a shrewd guess by this following story.

*Rome* was with Child, and she brought forth her eldest Son, the *Benedictine*; to him as the Heir she gave her Lands; she remained free a while, at length was with Child again, and brought into the light two Children, the *Dominican* and the *Franciscan*; to the first (having given

## Of the Eclipses this present Year, 1691.

given away her Lands) she gave certain Houses and Monies in a Pensionary manner; To the other, (having nothing left) she gave the Waller, and set him out of doors a begging. She stood clear again, till at last she was Mountain-big with Child; she long'd, she groan'd, she drew her breath short, she made store of Outlandish Faces: In the conclusion she gave into the World a lusty Boy, who being newly born, utter'd from behind the Midwives lap full, a sign of good luck, this was the *Jesuit*: His Mother having given away Lands, Houses, and Waller; took him up, gave him a smart clap on the right buttock, and said, my darling, shift for thy self, which he did most accurately.

*King-killing Monsters, out of Heavens mouth spew'd,  
Caters, and Butchers, unto Rome and Hell.  
The bane of Youth and Age, in blood imbrew'd;  
Perditions gulph, where all foul Treasons dwell.  
Lands, Lives, and Souls under the saving stile  
Of JESUS, they devour, confound, beguile.*

But setting aside the Jesuites actions and designs, so dangerous and destructive to a Kingdom and Common-wealth; their ridiculous actions and postures in their manner of Worship, were enough to make any Rational Man out of love with their Religion, such as their mumbling of Masses, jumbling of Beads, Processions, praying to the dead, Invocation of Saints, Adoration of the consecrated Host, Administration of the Sacrament under one kind, sprinkling of Holy-water, tinkling of a Bell at the Elevation, kissing the ground where the Priest hath stood, worshipping of Reliques, repeating the name Jesus nine times together, with nines upon nines, often crossing the Forehead and the Breast, their necessary wetting of their fingers in the Holy Pot before they go toward the Altar, their kneeling down to every Priest they meet, their ambling thrice about a Cross, their Pilgrimages, Dirgies, several sorts of Litanies in which the Saints onely were invocated, and other like Trash, invented and obruded upon the people, to advance the Benefit and Honour of their Clergy.

*Those are the Prayers, Devotions, and Delights,  
Of Cardinals, Popes, Fryars, and Jesuits.  
Their Break-fast are their Mattins holy Celleris,  
Their Vesper times are eating Beef and Vellibus.*

But

## Of the Eclipses this present Year, 1691.

But you will say, what are these things to the Eclipses; marry I say so: too, for these things will come to pass whether we have Eclipses or no, as some of our Neighbors to their costs have felt, and we also might have endured if Gods goodness more then our deserts had not prevented it.

To conclude therefore our Observations upon these Eclipses, on something more delightful to the Reader. I remember to have read in an ancient Author this ensuing Prophecy.

*When Scritch Owls croak upon the Chimney tops,  
And the strange Cricket i'th Oven sings and hops;  
When yellow spots do on your hands appear,  
Be certain then you of a Coarse shall bear.*

How true this Prophecy may be I know not, but without the help of Eclipses, Schemes, or other devices, we shall give you one which will assuredly come to pass.

*When Popes of Rome leave off to curse,  
And Fryars kiss Nuns, and ne're the worst,  
And Cardinals leave proud to be,  
Then Protestants good days shall see.*

The resplendant Planet *Venus* is our Occidental or Evening Star from the beginning of the Year to the 22th. day of *January*; then she becomes a Glorious Morning Star rising before the Sun to the 5th. day of *November*, and from thence becomes an Evening Star again, and so continues to the years end.

We will conclude this Discourse with a merry Epigram made by an ingenious Poet in the Reign of King *James*.

*A lean (yet fat) Recusant being confin'd  
Unto a Justice House, whose wife was great;  
(Not great with Child, but hugely great with meat,  
At Supper thus began to grope his mind:  
To hoc est corpus meum what say ye (he said)  
Marry (quoth he) I say it is well fed.*

**January hath XXXI Days.**

Full moon the 4 day 40 minutes past 11 in the Forenoon.  
 Last Quarter the 11 day 55 min. past 6 in the morning.  
 New Moon the 19 day 8 minutes past 10 in the Forenoon.  
 First Quarter the 27 day, 10 minutes past 7 in the morning.

M.D.	W.D.	Saints Days and Fairs.	Signes
1	a	New yea. Da.	armes
2	h	Sun rise 8, 6.	armes
3	c	Llanibithier F.	breast
4	d	2 after Christ.	breast
5	e	Hickford Fair	heart
6	f	Twelfth Day	heart
7	g	Llanginny F.	bowels
8	a	Sun set 4, 3.	bowels
9	b	Sun rise 7, 55.	reins
10	c	Sun set 4, 6.	reins
11	d	1 after Epiph.	secrets
12	e	Sun rise 7, 51.	secrets
13	f	Derby Fair	secrets
14	g	Sun set 4, 12.	thighs
15	a	Sun rise 7, 46.	thighs
16	b	Sun set 4, 15.	knees
17	c	Sun rise 7, 43.	knees
18	d	2 after Epiph.	knees
19	e	Sun set 4, 21.	legs
20	f	Sun rise 7, 38.	legs
21	g	Sun set 4, 24.	feet
22	a	Sun rise 7, 35.	feet
23	b	Term begins	feet
24	c	Sun set 4, 29.	head
25	d	Con. S. Pa.	head
26	e	Bristol Fair.	neck
27	f	Sun rise 7, 25.	neck
28	g	Sun set 4, 36.	armes
29	a	Sun rise 7, 22.	armes
30	b	K. Ch. 1. Mart.	breast
31	c	Llandiffell F.	breast

*I write their Deaths who made Death yield,  
 By Scriptures Sword, and Faiths strong shield,  
 Whom Men nor Monsters could not tame,  
 Nor force for to deny Gods Name;  
 But for his Truth most firmly stood,  
 And seal'd it with their dearest Blood,  
 For which this Month six in one day  
 The Papists cruelty did slay  
 At Canterbury by their Ire  
 All burnt together in one Fire,  
 Master John Philpot a Divine  
 Whose Life and Doctrine bright did shine,  
 Most gladly did the Fire embrace,  
 And lives now in a Redeemers Grace,  
 Master Tho. Whittle Minister  
 Who Truths fore: Falshood did preferre  
 Benjamin Green a Gentleman  
 Whose Zeal to Christ-ward pity man  
 John Taylor, Thomas Brown, Tho. Went,  
 By Papists to the Fire were sent.  
 With women two, by their fell ire,  
 Made fuel to feed the Popes Fire.  
 Joan Caymer, Agnes Snoth, Joan Soul,  
 Were for their Faith burnt to a Coal.  
 With John Lamas, Ann Allright too,  
 All five in fire their Lives forgoe.  
 John Sawry Priest, Mr. John Browne.  
 This Month with Martyrdom did crown.  
 With many more of Life bereaven,  
 Whose Souls no doubt are now in Heaven.*

## Several kinds of Popish Masses.

1. An *Anniversary*, the appointment and performance of Prayers at such a time, once a year, for the Souls of Deceased Persons : commonly upon the day of the Death of the Party who appointed it.

2. An *Obit*, is a Funeral Office, performed for the dead, and for his Souls health, at certain times, and places appointed.

3. A *Requiem* is an Office, or Mass, commonly sung for the dead, and for his Souls health ; so called from those words in it, *Requiem eternam dona eis, Domine*,

4. A *Dirge*, *quasi dirige*, is an Office of the same nature, for Souls in Purgatory, so called from the first word of the first *Antiphone* in the Office, *Dirige*, &c.

5. A *Placebo*, was another such like Office, or Service, performed for the Health, and good Estate of some Soul, or Souls, so called from the word *Placebo*, being the first word of the Office.

6. A *Trental*, from the *French Trente*, is a service of thirty Masses said or sung for the dead, or a service performed thirty dayes after their Death.

7. Masses Satisfactory, is the *Romish* Service appointed to be said or sung, at a certain time, or times, and at an appointed place, at such an Altar, or in such a Chappel, with special reference to, or remembrance of such a Soul, or Souls, tormented in Purgatory.

Thus in former times were people so blinded, that though they had many Children to provide for, or many debts to pay, yet would they be sure to leave mony to the shaveling Priests, by one or more of those wayes to be said or sung out of Purgatory, but without mony nothing was to be done.

*For as 'tis now, of old it was just so,  
'Tis onely Money makes the Mare to go.*



# February hath XXVIII Days.

Full moon the 2 day 51 minutes past 9 at night.

Last Quarter the 10 day 9 minutes past 12 at night.

New moon the 18 day 28 minutes past 4 in the morning.

First Quarter the 25 day 39 minutes past 5 afternoon.

M.D.	W.D.	Saints days and Fairs.	Signs.
1	D	4 after Epiph.	heart
2	E	Burt. of Ma.	heart
3	F	Brimley Fair.	bowels
4	G	Sun rise 7, 10.	bowels
5	A	Sun set 4, 52.	reynes
6	H	Stafford F. 6 da.	reynes
7	C	Sun rise 7, 4.	secrets
8	D	Sun in Pisces.	secrets
9	E	Landaff F.	secrets
10	F	Sun set 5, 2.	thighs
11	G	Sun rise 6, 56.	thighs
12	A	Green ends.	knees
13	H	Sun set 5, 8.	knees
14	C	Valentine.	knees
15	D	Sexagesima.	legs
16	E	Feyerham F.	legs
17	F	Sun rise 6, 44.	feet
18	G	Sun set 5, 18.	feet
19	A	Sun rise 6, 40.	feet
20	H	Sun set 5, 22.	head
21	C	Sun rise 6, 36.	head
22	D	Shrove Sunday	neck
23	E	Sun set 5, 2.	neck
24	F	St. Matthias	armes
25	G	24 Baldock F.	and
26	A	Stratf. Horse F.	should.
27	H	Sun rise 6, 24.	breast
28	C	Chesterfeild F.	breast

In this same Month of February,  
 These do the names of Martyrs carry.  
 Religious Rogers with Faith servant  
 Was burn'd and dyed Gods true Servant.  
 Next him did Lawrence Saunders dye  
 For Jesus sake at Coventry  
 Good Hooper, Glocesters Bishop Sage,  
 With Patience suffer'd the Fires rage.  
 And Doctor Taylor Zealously  
 At Hadley Town in Flames did fry.  
 Bishop Farrow his Life did spend  
 In Fire to gain Life without end.  
 John Focdon, and Richard Turmine,  
 By Martyrdom in Splendor shine.  
 Sir Roger Onley once a Priest  
 Now left the Pope and follow'd Christ.  
 And died in Fire most valiantly  
 Gainst Popish Trash and Trumpery.  
 Oye Pope of Huy, not Pope of Rome,  
 This Month to Martyrdom did come.  
 Tho. Bagley once a Priest that was,  
 And oftentimes had numbred Mass,  
 Left Crucifix, his Beads and Psalter,  
 And to the Truth his mind did alter  
 Lord Cobham, good Oldcastle nam'd,  
 By Rome a Heretick Proclaim'd,  
 Was hang'd and burned by the doom  
 Of Satans servants, slaves to Rome.  
 And many more we could recite,  
 Whose names room will not give us leave to write.



## Popish Miracles.

1. St. Remigius being in a Widows House in France, was very Thirsty, and desired some wine to drink, but (it seems) the woman at that time had little or none; whereupon he went down into her Sellar, and made the sign of the Cross upon an exceeding great vessel which stood there, and immediately it was so full of Wine that it ran over. *What pity it was such good Wine should be spilt.*

*But if that every one thus Wine could make,  
The Vintners Trade in little time would stake.*

2. St. Anthony Preaching in the Fields near Brages in France, whilst he preached it began to Thunder and Lighten greivously, wherefore the People doubting to be thoroughly wet, began to hast away to shelter; St. Anthony bid them to stay still, for they should not be wet; all the People gave credit to his words, and none stirred out of his place, then it began to rain very much chorowout all the Country, but upon the People that heard his Sermon there fell not one drop.

*This was a story strange give it its due,  
And some may think too strange for to be true.*

3. St. Bridget for a proof of her Virginity, did but touch the old scar worm-eaten Wood of the Altar, and presently it turned fresh and green.

*Should every one that goeth for a Maid  
Such tryal make as this, I am afraid  
Not one in twenty thousand would be seen  
That could so easily turn scar Wood to green.*

4. A Woman going over Winchester Bridge with her Lap full of Eggs, a rude fellow striving to kiss her, brake them all, whereupon she cryed most sadly; St. Swithin coming by and hearing her moan, makes the Sign of the Cross, and all the Eggs were as whole as ever they were. *Did you ever see the like.*

# March hath XXXI Days.

Full moon the 4 day 25 minutes past 8 in the forenoon.

Last Quarter the 11 day half an hour after 6 afternoon.

New moon the 19 day near 8 afternoon

First Quarter the 27 day 36 minutes past 1 in the morning.

M.D.	W.D.	Saints Days and Fairs.	Signes.
1	D	Quadragesima	heart
2	E	Llangadog. F.	heart
3	F	Sevenoke Fair	bowels
4	G	Bedford Fair	bowels
5	A	Sun set 5, 49.	reins
6	B	Sun rise 6, 9.	reins
7	C	Worksex Fair.	secrets
8	D	2 Sund. in Lent.	secrets
9	E	Tragarron F.	thighs
10	F	Sun in Aries	and
11	G	Sun set, 6, 2.	hips
12	A	Sudbury Fair	knees
13	B	Wye Fair	knees
14	C	Sun rise 5, 51.	legs
15	D	3 Sund. in Lent.	legs
16	E	Sun set 6, 13.	legs
17	F	Pattrington F.	feet
18	G	Sturbridge F.	feet
19	A	Sun rise 5, 41.	head
20	B	Alesbury F.	head
21	C	Sun set 6, 23.	neck
22	D	Midlent Sunday.	and
23	E	Sun rise 5, 33.	throat
24	F	Llanerchem. F.	armes
25	G	Annun. Mary	armes
26	A	25 St. Albans F.	breast
27	B	Derby Fair.	breast
28	C	Sun set 6, 38.	heart
29	D	Passion Sunday.	heart
30	E	Sun rise 5, 18.	bowels
31	F	Malmsbury F.	bowels

*In blustering March when Winds so blow  
That Trees oft times they overthrow  
Romes malice did so far extend*

*As brought these Martyrs to their end.  
And first with Bilney weel begin  
Who Preach't 'gainst Antichristian sin,  
For which the Monks in Ipswich Town  
Did from the Pulpit pull him down ;  
Where as in Prison he did lie*

*His Finger in the Flames did try.  
By which God him such strength did give  
To die in Fire with Christ to live.*

*Valentine Freele and his dear Wife  
In Death united as in Life,*

*Did mount to Heaven in flames of Fire  
To sing there in the Heavenly Quire.*

*Next Rawlins White most strongly stood  
I' th Truth, and for it spens his blood.*

*Tho. Higbed of Gentility,  
Tho. Cowston, Will. Warner, all three  
The persecuting Flames did catch.*

*The Po'e he loves a quick dispatch.  
Then Christian Cranmer, whose chief Pride  
Was to know Jesus Crucifi'd,*

*A painful Preacher of Gods Word,  
And glorious Martyr of the Lord.*

*Steven Knight, Will. Pigot, these same too  
In Martyrdom their Lives forgo ;*

*With many more than here is writ,  
Which room to write will not permit.*

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## Popish Impostors.

1. The Teeth of St. Apollonia, when Popery was predominant, were in great esteem for the Cure of the Tooth-ach, and for that purpose were bought up by many ignorant people at a great price, and carried about with them; which being notified to King Edward the Sixth, order was given that all her Teeth should be brought into a Publick Office appointed to receive them, which being done, so many was brought, as filled a Tun therewith.

*Her Mouth like Mopsa's sure was Heavenly wide,  
So many Teeth should in one Mouth abide;  
Either she shed them oft, or were thick set,  
Or which (most likely) they were counterfeited.*

2. The Lord Herbert in his History of Henry the Eighth, sayes, That our Ladies Girdle was shewn in eleven several places: Now suppose there was one true one, which yet is questionable, it cannot be denied but there was ten Counterfeit ones.

*Yet all were true ones, none can it deny,  
So long as there did profit come thereby.*

3. The Penknife, and Bootes of St. Thomas of Canterbury, (of Colonel Hewsons own mending) and a piece of his Shirt (the rest was burnt to make Tinder) much revered and confided in by great bellied Women, Very precious Reliques, and as much to be revered as Judas Lanthorn.

Now so it was that at the dissolution of Abbeyes in King Henry the Eighths time, that there had belonged to one of the Monasteries as part of Treasure, a piece of St. Anthonies Finger, cover'd onely with an Ounce of Silver, which Relique the House had pawn'd to a Broker for Forty Pounds; who repairing to the Commissioners for his Money, and offering to deliver the pledge, they refused to redeem it, as not taking it (besides the Silver) to be worth forty Straws, and so left the cheated Broker to make the best he could of his forfeiture.

# April hath XXX Days.

Full moon the 2 day at 22 minutes past 7 at night.  
 Last Quarter the 10 day 5 minutes past 1 in the afternoon.  
 New Moon the 18 day 40 min. past 9 in the forenoon.  
 First Quarter the 25 day 4 min. past 7 in the morning.

M.D.	W.D.	Saints days and Fairs.	Signs.	
1	g	Sun set 6, 46.	reins	
2	a	Hitchin Fair	reins	
3	h	Leek in Staff. F.	secrets	
4	c	Sun rise 5, 8.	secrets	
5	d	Palm Sunday	secrets	
6	e	5 Wallingf. F.	thighs	
7	f	Derby Fair.	thighs	
8	g	Fenny Stratford	knees	
9	a	Maunday Thurf.	knees	
10	h	Good Friday	legs	
11	c	Newport Pag.	legs	
12	d	Easter Day	legs	
13	e	Easter Mon.	feet	
14	f	Easter Tue.	feet	
15	g	Sun set 7, 13.	head	
16	a	East Greensted	and	
17	b	Sun rise 4, 43.	face	
18	c	Sun set 7, 19.	neck	
19	d	Low Sunday	neck	
20	e	Stone-house gr.	armes	
21	f	Sun rise 4, 36.	armes	
22	g	Stafford Fair	breast	
23	a	St. George	breast	
24	h	23 Guilford F.	heart	
25	c	Park Chan.	heart	
26	d	2 after Easter	bowels	
27	e	Clere Fair	bowels	
28	f	Sohain Fair	reynes	
29	g	Term begins	and	
30	a	Beverly Fair	loynes	

April was water'd with the blood  
 Of these which for Christs Gospel stood ;  
 Whereof in the first place is found,  
 Robert Hatches, and Thomas Bound,  
 Wrigghum, Langdale, and Morris Smith,  
 Who Popery could not coroply with :  
 And cause from Traith they would not turn,  
 The Papists did their bodies burn.  
 James Bainham with a Faith Victorious  
 Was burn'd to gain a Life most glorious.  
 George March in fiery Flames did fry,  
 With an unheard of cruelty,  
 A Pitch Barrel over his head,  
 Which scalded him like melted Lead ;  
 Under his feet a rasting Fire,  
 Thus he in Torments did expire.  
 And for this transitory pain  
 Now reaps an everlasting gain.  
 Next William Flower a Minister,  
 The fire to Martyr death prefer.  
 Likewise in Fire the same day,  
 The Lives of these were took away ;  
 Richard Spurge, Thomas Tynis, Drake  
 A Minister, one Bonfire make ;  
 With Cavil, Ambrose, worthy men,  
 In Smithfield, Bonfiere Shambles then.  
 Five more in Smithfield at one Fire,  
 And six at Colchester expire ;  
 So bloody were those Marian days,  
 Who now in Bliss their Maker Praise.

## Choice Reliques formerly kept in St. Pauls Church.

1. A Chrystal Vessel containing two pieces of the Heads of St. Thomas the Martyr, and as precious Reliques as some of the whole Heads on London-Bridge. Also some of his Hair, and some of his Girdment, which piece of Garment is now to be sold among the Brokers, at the sign of the Honesty in Long-lane.

2. A Rib of St. Richard (I hope it was not King Richard the third) in a silver Vessel, and another of his Ribs in a Chrystal Vessel. Thus they mangle their Saints, and will not let their bones be at rest.

3. The Arm of St. Osith, holding her Head in her Hand, adorned very richly. This St. Osith so much honoured, was Daughter to the King of the East-Angles, and Wife to Suthred last King of East-Saxons; and afterwards Abbess of a Monastery at Chick in Essex, until the Danes infesting those Sea Coasts, cut off her Head, and yet this her Head after it cut off was carried by St. Osith (Oh wonder! Oh lie!) three furlongs; and then she fell down and died.

*These were the Stories brought the Friars in gains  
Whose due was Rope and Whetstone for their pains.*

Many other precious Reliques (worth the Lord knows what) were found in other places at the Dissolutions of Abbeys, as

The Coals that roasted St. Lawrence, a peck of which were worth more than a Chaldron of Sea-coals.

Two or three Heads of St. Ursula, besides her maiden-head.

Malchus his Ear, and the parings of St. Edmunds Nails, very precious Legacies indeed la.

The Image of an Angel with one wing, which brought hither the Spears head that pierced Christs side.

*With others more the next side if you please,  
And all as good and precious too as these.*

# May hath XXXI Days.

Full moon the 2 day 12 minutes past 8 in the forenoon.  
 Last Quarter the 10 day 37 minutes past 5 in the morning.  
 New Moon the 17 day 29 minutes past 6 afternoon.  
 First Quarter the 26 day 50 min. past 9 in the forenoon.  
 Full Moon the 31 day 54 min. past 7 afternoon

M.D.	W.D.	Saints Days and Fairs.	Signes.	
1	b	Phil. and Fa.	secrets	
2	c	Worksworth F.	secrets	<i>In May these Saints with Faith victorious,</i>
3	d	3 after Easter	chighs	<i>Did gain a Life with Christ most glorious;</i>
4	e	3 Elstow Fair	chighs	<i>John Huss a Martyr of the Lord</i>
5	f	Darby Fair.	knees	<i>Burnt in Bohemia for Gods Word.</i>
6	g	Knighton F.	knees	<i>Hugh Lavercock, and John Ap-price</i>
7	a	Beverly Fair	knees	<i>To die for Christ were nothing nice</i>
8	b	Welmerly F.	legs	<i>Elizabeth Thackwel, Katharine Hull,</i>
9	c	Wellow Fair	legs	<i>And one Jone Horns, with Faith most full;</i>
10	d	4 after Easter.	feet	<i>These Females for the Love of God</i>
11	e	Sun in Gem.	feet	<i>The Flames dire Torments stout abode,</i>
12	f	Thorock Fair	feet	<i>This Month also to death did bring</i>
13	g	Basa Merin F.	head	<i>Robert Debram, and Robert King.</i>
14	a	Sun set 8.	head	<i>Nicholas Marth, and John Cardmaker,</i>
15	b	Welch Pool F.	neck	<i>Left Earth, of Heaven to be partaker.</i>
16	c	Llangarranag	neck	<i>Also a Blind Boy with faith servant</i>
17	d	Rogation Sund.	armes	<i>Was burn'd, and dyed Gods true servant.</i>
18	e	Sun rise 3, 55.	armes	<i>One Fryar Roy to death was burn'd</i>
19	f	Rocheſter F.	breast	<i>Cause he from Rumish Trumpery turn'd,</i>
20	g	Malmsbury F.	breast	<i>Would not believe a Purgatory,</i>
21	a	Ascension Day	heart	<i>But held the same an idle Story.</i>
22	b	Sun set 8, 10.	and	<i>William Harris, and Robert Day,</i>
23	c	Sun rise 3, 49	back	<i>Christopher George, this Month of May,</i>
24	d	6 after Easter.	bowels	<i>In flames of Fire their Lives lay down</i>
25	e	Term ends	bowels	<i>For gaining an Immortal Crown.</i>
26	f	Lenham F.	reins	<i>Norant and Gratwick also aye</i>
27	g	Montgomery F.	reins	<i>In Flames to live with Christ on high,</i>
28	a	Sun set 8, 15.	secrets	<i>With many others more beside</i>
29	b	Car. II. Nativit	secrets	<i>Who in this Month by burning dy'd:</i>
30	c	2 Crambrook	chighs	<i>The Memory of the just is blest</i>
31	d	Whitſunday	chighs	<i>Who now in Heaven do live as</i>



*More precious Relicks, as good as the other.*

1. An Image of our Lady, with a Taper in her hand which burned Nine Years without wasting, till one for swearing himself thereon, it went out; which precious Relick was then found to be only a piece of Wood.

*Thus Bald-pate Friers on mens Beliefs obtruded,  
Who by such juggling knacks were oft deluded.*

2. There was a great Image of our Lady at Worcester, from which certain Veils and dressings being taken away, there appeared the Statue of a Bishop Ten Foot high. This was such a Metamorphosis as Mr. Randolph speaketh of in his Poems.

*So I at Charing-Cross have beheld one,  
A Statue cut out of the Parian Stone,  
To figure great Alcides, which when well  
The Artist saw it was not like to sell,  
He takes his Chizel, and away he pares  
The furrowed Wrinkles, and harsh curling hairs,  
And in an instant, his Skill to express,  
Doth make a Venus of an Hercules.*

3. At Gaunt in Flanders (if you will believe it) is kept some Dice, the very same with which the Soldiers threw most at three throws for Christ's seamless Coat.

*But if those precious Dice are not the same,  
Then the Relators thereof are to blame.*

There is also to be seen the Ass's Tail, upon which Christ rode in triumph to Jerusalem, with many other such precious Relicks, which many Asses go thither to behold.

# June hath xxx. days.

Last Quarter the 8 day 46 min. past 10 at night.  
 Mew Moon the 16 day 38 min. past 2 in the morning.  
 First Quarter the 22 day 24 min. past 4 afternoon.  
 Full Moon the 30 day 26 min. past 10 forenoon.

1	e	Whit-munday.	thighs	
2	f	Whit-tuesday.	knees	
3	g	Alesbury F.	knees	<i>This Month the days were hot and long, And Persecution sharp and strong, Which in most places did abound, As by their Martyrs may be found: For in this Month Ann Askew d'd, Who very strongly did abide Racks, Tortures, and the raging flame, To magnifie her Saviour's Name. Hierome of Prague from thence did come To Constance to gain Martyrdom. Nicholas Belman, Thomas Hawks, By fire did endure Death's strokes. John Simpson, John Ardley, Tho Watts, Suffer'd under these Popish Rats. Tho Hosmond, Nicholas Chamberlain, Did constant in the flames remain, And William Bramford, burnt together, Now live in Life which shall die never. Thomas Horland in flames did fry By Antichristian Cruelty. John Osward, and Thomas Read, Were burnt in fire till they were dead. Thomas Abington, Thomas Woodwin And Thomas Milton, to flee sin; Three Thomas's for Christ's Cause Did suffer by the Papiests Lawes. Ralph Jackson, Henry Adlington, William Halliwell, Lawrence Purman, John Densal, and Henry Wye, This Month also did Martyrs die.</i>
4	a	Sun rise 3. 41.	legs	
5	b	Sun set 8. 19.	legs	
6	c	Milton Ab. F.	legs	
7	d	Trin. Sunday.	feet	
8	e	Sun rise 3. 41.	feet	
9	f	Maidstone F.	head	
10	g	Sun set 8. 19.	and	
11	a	S. Barnab	face	
12	b	Term begins.	neck	
13	c	Newton Mag.	neck	
14	d	1 after Trin.	arms	
15	e	Perthore F.	arms	
16	f	Bealch Brek. F.	breast	
17	g	Ladstock F.	breast	
18	a	Sun rise 3 41	heart	
19	b	Bridgnorth F.	heart	
20	c	Hereford F.	bowels	
21	d	2 after Trin.	bowels	
22	e	St. Albans F.	reins	
23	f	Barnet Fair.	reins	
24	g	S. Jo. Gap.	secrets	
25	a	24 Bosworth.	secrets	
26	b	Northop F.	secrets	
27	c	Burt. upon Tr.	thighs	
28	d	3 after Trin.	thighs	
29	e	S. Pet. Ap.	knees	
30	f	Maxsfield F.	knees	

*Wonderful, wonderful, wonderful Wonders.*

1. There was a poor Widow Woman that had a Swine, which the Wolf had carried away; which being the greatest part of her Substance, she sorrowed for it exceedingly. St. Blase happening to come by that way, she prayed him, that she might have her Swine again; who, smiling, said, *Good Woman, trouble not thy self, for thou shalt have thy Swine again;* and anon the Wolf came lugging with it back again, as it is verily thought by the Command of St. Blase, and not of any good Nature of his own.

*For Wolves by Nature cruel are, and hot,  
And never bring again what once they've got.*

2. St. Margaret being in Prison for her Religion, the Devil appeared to her in the likeness of a horrible Dragon, and gaping full wide, swallowed her down into his Belly; when being there, she made the Sign of the Cross, and immediately his Belly brake in pieces, and she went out whole and sound.

*Some people will think this to be a Lie,  
And will belive the same no more than I.  
Truly I cannot blame them; for in brief,  
This is a Lie beyond bounds of belief.*

3. The Devil once peep't in at the Window of St. Dunstan's Cell, in the shape of a very beautiful Gentlewoman, and talkt much Bawdily to him, inticing him to Lust. St. Dunstan at that time had a pair of Red hot Tongs in his hand, with which he caught the Devil by the Nose, which quite spoil'd his countenance, and made him cry out most horribly. This is that St. Dunstan, who entering one day into a Gentlewoman's House, he hung his Harp on the Wall whilst he shap'd a Priest's Stool; when to make him nerry at his work, his Harp began to play of its self.

*St. Dunstan's Harp upon the Wall fast by a pin did hang a,  
With out Man's help, with lie and all, and by its self  
did twang a.*

July hath xxxi. days.

Last Quarter the 8 day 2 min. past 1 afternoon.

New Moon the 15 day 49 min. past 9 in the forenoon.

First Quarter the 22 day 43 min. past 1 in the morning.

Full Moon the 30 day 29 min. past 1 in the morning.

1	g	Term ends.	legs	
2	a	Huntington F.	legs	
3	b	Haverfon F.	legs	In July did these Martyrs die,
4	c	Chesterfield F.	feet	The Gospels Truth to testifie.
5	d	4 after Trin.	feet	John Frith, whose Learning did exceed,
6	e	Haveril Fair.	head	And Piety might Pity breed;
7	f	Burntwood F.	and	But Parts nor Arts could him defend.
8	g	Sun set 8. o.	face	But in the Fire did make his end.
9	a	Houlness F.	neck	Anthony Pierſon next did come
10	b	Sun rise 4. 3.	neck	By Flames for to gain Martyrdom.
11	c	Lidde F.	arms	Robert Tellwood, Henry Filmore
12	d	Sun in Leo.	arms	Preſt the Truth, were burnt therefore.
13	e	Fodringhey F.	breast	Myſter John Bradford for Chriſt's ſake
14	f	Sun set 7. 52.	breast	In Smithfield burnt, good end did make:
15	g	Pinchbuck F.	heart	With him John Leaf in ſtormes did fry,
16	a	Sun rise 4. 11.	heart	Who now both live with Chriſt on high.
17	b	Stevenage F.	bowels	Pelley, Hook, Blond, and William Ming
18	c	Sun set 7. 45.	bowels	One ſire to death this Month did bring.
19	d	Dog days begin.	reins	John Frank & th <sup>e</sup> Kalendar is found
20	e	Barkway F.	reins	With Martyrdom & have been crown'd.
21	f	Bill. recay F.	secrets	Jarrick Carver, Nicholas Sneyrdon,
22	g	Ickleton F.	secrets	William Dighil, Humphrey Middleton,
23	a	Cheſton F.	secrets	By patient ſuffering for Chriſt here,
24	b	Sun rise 4 25.	thighs	Now live with their Redeemer dear.
25	c	James Ap.	thighs	Thomas Juſton, and Nicholas Hall
26	d	7 after Trin.	knees	This Month to Martyrdom did call.
27	e	25 Audlenth F.	knees	But now ſhould a diſmal ſight
28	f	Sun set 7. 28.	knees	Was ſhew'd in the ſile of Wight,
29	g	Sun rise 4. 33.	legs	Perotine Maſſey lay with Cold
30	a	ſtafford Fair	legs	Was burnt by theſe Perſons mild.
31	b	Sun set 7. 23.	feet	The unborn Babe a Martyr made

*Several Officers in the Popish Church.*

1. *Ostiares* were to open and shut the Church-doors, to look to the decent keeping of the Church, and the holy Ornaments laid up in the Vestry, which is now the charge of the Vergers (as I take it) in Cathedral Churches.

2. *Acolites* or *Sacristis*, were to follow and serve the Bishop, or chief Priest, to provide and kindle the Lights and Lamps of the Church, and to Register the Names of such as were catechised.

3. *Exorcists*, had the power given them to expel unclean Spirits, and by fasting and prayer, to free such persons as were so possessed.

4. *Readers*, did Read the Writings of the Prophets and Apostles at the time of Morning-Prayer, and did feed, as it were, the people with such divine Lessons.

5. *Subdeacons*, was to set and give out the Psalms in solemn tunes, to receive the Oblations of the faithful, to write the Lives and Actions of the Martyrs, and to declare or make more plain unto the people the Epistles of the Apostles.

6. *Deacons*, had the charge to relieve Widows and Orphans, and other poor faithful people, and to distribute unto them the Alms which devout Christians had given to that intent. But of these, and their other higher Officers, see what Chaucer saith of them in the *Ploughman's Tale*.

*Popes, Bishops, and Cardinals,  
Chanoins, Parsons, and Vicars,  
In Goddes Service I trow bene fals,  
That Sacraments sellen here,  
And been as proud as Lucifere,  
Eche man look whether that I lie, Sir.*

# August hath xxxi. days.

Last Quarter the 7 day 6 min. past 1 in the morning.  
 New Noon the 13 day 50 min. past 4 in the afternoon.  
 First Quarter the 20 day 22 min. past 2 afternoon.  
 Full Moon the 28 day 16 min. past 5 in the afternoon.

1	c	Lammas day	feet	
2	D	8 after Trin.	feet	This Harvest Month by flames of fire
3	e	Yarmouth F.	head	These godly Martyrs did expire.
4	f	Thunderly F.	head	James Abbes, and good Leonard Keyfar
5	f	Sun rise 4. 41.	neck	By fire went to the heavenly Caesar.
6	a	Sun set 7. 17.	neck	John Denly, Gent. burnt to dust,
7	b	Sun rise 4. 45.	arms	Gentle or simple, burn they must.
8	c	Sun set 7. 13.	and	Will. Bougeor, Robert Purcas, with
9	D	9 after Trin.	shoul.	Thomas Bennales, and Agnes Smith,
10	z	Bedford F.	breast	Elizabeth Fulke, Ellin Ewring,
11	f	Parmey F.	breast	All Six the fire to death did bring.
12	f	Sun rise 4. 54.	heart	Will. Munt, Alice Munt, John John-
13	a	Sun in Virgo.	heart	son, and
14	b	Sun set 7. 2.	bowels	Rose Allen, did the fire withstand;
15	c	Dunmow F.	bowels	By Bonner's bloody rage oppress,
16	D	10 after Trin.	reins	Wise Souls in peace in Heaven now rest.
17	*	Sun rise 5. 4.	reins	George Eagles, and one named Fryer,
18	f	Sun set 6. 54.	secrets	And Eagles Sister burnt in fire.
19	g	Ymnoith F.	secrets	Will. Hale, Robert Samuel, and Jone
20	a	Sun rise 5. 10.	thighs	West,
21	b	Sun set 6. 48.	thighs	Being burnt to death, are now at rest.
22	c	Sun rise 5. 14.	knees	Will. Hopper, Henry Lawrence, Wil-
23	D	11 after Trin.	knees	liam Stear.
24	e	Bartho. Ap.	knees	Do Martyrs in this Month appear,
25	f	24 Beggars Bu.	legs	With Will. Coker, and Richard Colli-
26	g	25 Brecknoc. F.	legs	er, who
27	a	Dog days end.	feet	At Canterbury their Lives forgo.
28	b	Daintry Fair.	feet	But for this Life so transitory,
29	c	Watford Fair.	feet	They now do live with Christ in Glory.
30	D	12 after Trin.	head	Elizabeth Wain, George Tankerfield,
31	e	St. Giles Hill F.	head	To Martyrdom their Lives did yield.
				Stephen Harwood also, and Thomas
				Fust,
				Being burnt to death, live with the just.
				These did resist the power of sin,
				And dy'd Eternal Life to win.



## *Popish Cruelties.*

1. The Duke of *Alva's* great Sport was to flea off the Skins of Men, and then to Head his Drums with those Skins.

2. Women great with Child were hang'd up, and their Bellies ripp'd open, that the Infant has dropt out, and has been thrown into a Ditch. *Horrid Cruelty!*

3. Some have been compell'd to carry their own Parents to Execution; others to give fire to the Pile that burnt them; Mothers have been forced to throw their own Children into the water; Wives to hang their Husbands, Children to hang up Parents: And when they had done all this in hope, and upon promise of Life, they themselves were barbarously massacred.

*Quaffers of humane Blood, that do inherit  
The Nature of fierce Wolves, whose Curriish Spirit  
Do know no God, nor Vertue of the Mind,  
But to all bloody Cruelty inclin'd.*

4. Some have been stript naked, then driven into the Woods and Mountains, in the Extremity of Frost and Snow, and there starv'd.

5. Some dragg'd with Wyths, and Ropes about their Necks, thorough the Water, Bogs, Woods and Streets, to inforce them to confesse their Treasure, which when they had gotten, they were basely murdered.

*Replenish't Villains, whom all must confess  
Toem the Perfection of all wickedness.*

6. Children have been cast to Dogs and Swine, to be devoured by them. It's a miracle that Dogs and Swine would eat the Leavings of such cruel Cannibals, such wicked Creatures.

*So wicked, that in Hell, if no pains were,  
Would make one dread Hell, because they are there.*

# September hath xxx. days.

Last Quarter the 5 day at 11 in the forenoon.

New Moon the 12 day 13 min. past 1 afternoon.

First Quarter the 19 day 13 min. past 6 in the morning.

Full Moon the 27 day 8 min. past 9 in the forenoon.

2	g	St. Giles Fair.	neck	September, fatal Month, when London
2	g	Epping F.	and	By fiery flames was almost undone,
3	a	Sun set 6. 21.	throat	The latter Spring-time of the year,
4	b	Oakham F.	arms	Wherein these Martyrs do appear.
5	r	Sun rise 5. 43.	arms	Mr John Waddon, William Wright,
6	10	14 after Trin.	breast	Two Ministers, fought a good fight
7	e	Ware Fair.	breast	Against Popish Tyranny, which did bring
8	s	Hartford F.	heart	Their Souls to reign with Heavens great
9	s	Nat. B. Virg.	heart	King.
10	a	Basingstoke F.	bowels	Next William Gardiner he did die
11		Sun set 6. 4.	bowels	By flames, to live with Christ on high;
12	10	Sun in Libra.	reins	And William Allen, his Name-sake,
13	v	14 after Trin.	reins	By flames did the same fate partake.
14	v	Holy Rood.	secrets	Kind Thomas Cob, and Thomas Coe,
15	v	14 Walth. Ab.	secrets	By fire did both their Lives forego.
16	v	Sun rise 6. 6.	thighs	George Catmere, by a Faith victorious,
17	d	Cliff. Lanidlas	and	Was thus: how lives with Christ most
18	v	Wallingfor. F.	hipps	glorious.
19	v	Abertorff F.	knees	Cornelius Bungory did by fire
20	10	15 after Trin.	knees	Unto a better place aspire.
21	e	Datth. Ap.	legs	George Broadbridge, and three others
22	f	Lansbridge F.	legs	more
23	l	Sun set 5. 39.	legs	Condemn'd the Pope, were burnt therefore
24	a	Malton a week	feet	Joyce Lewis, and one Cecily Ormes
25	b	Sun rise 6. 24.	feet	Were burnt, and so did cheat the Worms.
26	c	Darby Fair.	head	John Warr, John Ashdone, and four
27	10	16 after Trin.	and	others.
28	e	Karmarthen F.	face	Dyd in the fire like Christian Brothers.
29	f	Which. Arch.	neck	that so days lasted forty year,
30	g	29 Blith Street.	neck	Sure Wood would have been very good.

## Popish Principles.

1. The Council of *Trent*, which the Papists hold in great Veneration, decreed, That Traditions were to be received with the same pious affection and reverence as the Holy Scriptures; which if so,

*St. Denis with his Head in's Arms being carried,  
May with Authentick Truth be knit and married.*

2. That it is necessary to Salvation for every Creature to be subject to the Pope of Rome.

*And still the Papists they do live in hope,  
That all in time shall truckle to the Pope.  
But e're that he shall come to have that scope,  
Those that think so may dingle in a Rope.*

3. That the Pope may dispossess Princes of their Dominions, if they will not root out such as he calls Hereticks.

*And all are Hereticks, by the Popes Bill,  
Who will not all his lawless Acts fulfil.*

4. That there is a fire called Purgatory, where Souls are tormented, and where Sin is pardoned in the other world.

*Purgatory fire makes the Popes Kitchen hot,  
Brings in Materials for the Spit and Pot.  
The dread of this fain'd fire keeps men in awe,  
More than the strictest ties of humane Law.*

5. That Ministers ought absolutely to be forbidden to marry, though the Apostle calls it a Doctrine of Devils.

*But though of Wives that they debarred are,  
They may keep Concubines enough, and spare.*

# October hath xxxi. days.

Last Quarter 4 day 42 min. past 6 at night.

New Moon the 11 day at 1 in the afternoon.

First Quarter the 19 day 9 min. past 1 in the morning.

Full Moon the 26 day 29 min. past midnight.

1	a	Banbury F.	arms	<p>October Month these Martyrs shows,  Who Romes false Doctrine did oppose.  First, Will. Tindal, a man whose Name  Lives with a good and splendid Fame:  Scriptures, which to th' unlearn'd were  dumb,  He made speak in the English Tongue,  For which the Papists in their Ire,  Condemned him unto the fire.  Peter a German, Garrard, Barnes,  By fire went to their Saviour's Arms.  Two Bishops, Father Latimer,  And Ridley, each of them a Star,  Liv'd in Gods fear, his favour dy'd,  At Oxford burn'd, now glorify'd.  Will. Wolsey, Robert Pigot too  In flames of fire their Lives forego.  William Hooker, and Adam Walls,  Simpson, sometimes a Priest of Ball's,  Norman Gorly, Vicar of Galor,  One Benered, a quondam Frier,  A black Canon, and four more,  In flames of fire their Lives forego.  Bartholomew Milton, John de Burgh,  Mistrie Cattle, Stephen de la Forge,  And Henry Poile, in fire do burn,  Cause they to Popery would not turn.  John Wells, George Roper, Gregory  Park,  With others more of Note and Mark,  This Month in flames of fire did die,  By Popish bloody Cruelty.</p>
2	b	Salisbury F.	arms	
3	c	Bolton Moor.	breast	
4	d	17 after Trin.	breast	
5	e	Bosworth F.	heart	
6	f	Maidstone F.	heart	
7	g	Sun set 5. 12.	bowels	
8	a	Chichester F.	and	
9	b	Devizes F.	belly	
10	c	Sun rise 6. 54.	reins	
11	d	18 after Trin.	reins	
12	e	Bolton Fair.	secrets	
13	f	Sun in Scorpio	secrets	
14	g	13 Chelmsf. F.	thighs	
15	a	Sun set 4. 56.	thighs	
16	b	Thwayt Fair.	knees	
17	c	Spalding F.	knees	
18	d	Luke & Evan.	knees	
19	e	Bishops Hatf.	legs	
20	f	Sun rise 7. 14.	legs	
21	g	Saff. Wald. F.	feet	
22	a	Sawthry Fair.	feet	
23	b	Term begins.	feet	
24	c	Sun set 4. 40.	head	
25	d	20 after Trin.	head	
26	e	Sun rise 7. 24.	neck	
27	f	Darnton Fair.	neck	
28	g	Sim & Jud.	arms	
29	a	Ashborn P. F.	ind	
30	b	Enfield Fair.	shoul.	
31	c	Sun set 4. 27.	breast	

*Popish implicate Faith, and blind Obedience.*

1. A Jesuit being in the midst of his Mass, which they call the Sacrifice of the Altar, was sent for by *Ignatius*, to whom, leaving off his Mass, he went immediately: *Ignatius* having no business wherein to employ him, told him. That he only sent for him to try his Obedience; and withal prophane-ly added, That *Obedience was better than Sacrifice*. And this is called the blind Obedience of the Jesuits.

2. A certain Monk at the Command of his Lord Abbott, did readily thrust himself into a hot burning Oven. And was it not great pity but he should have been burnt to death for that his extream folly.

*Sure he who doth such blind Obedience try,  
Hath no more brains than hath a Butterfl.*

3. *Campion* the Jesuit, saith, That whatever the Church commands us to believe, we must believe it as firmly as we do believe that we are alive.

*Whatever that they say, must think it right,  
That Sea-water is fresh, and Crows are white.*

4. *Throckmorton*, an English Renegado, is reported to have refused very peremptorily to give up the Ghost, when he lay at the point of death, till he had a License from his Superior.

*That was a sullen Soul, there is no doubt,  
Which without Complements would not go out.*

5. A Novice of their bringing up, very obediently went to fetch water two long miles, night and day, for three years together; and all to water a dry dead stump, to make it grow, and this meerly upon the command of his Superior.

*What can we term those men, who in this wise  
Do place Religion in such fooleries.*

November hath xxx. days.

Last Quarter the 3 day 42 min. past 1 in the morning.  
 New Moon the 9 day 15 min. past 12 in the morning.  
 First Quarter the 17 day 44 min. past 9 at night.  
 Full Moon the 25 day 36 min. past 2 afternoon.

1	D	All Saints	breast	
2	e	York Fair.	heart	
3	f	Kaermarth. F.	heart	Declining Phœbus in his Coach
4	g	Sun rise 7 42.	bowels	Now makes cold weather to approach.
5	a	Powder Plot.	bowels	Which was made hotter by the fire
6	b	Cole Fair.	veins	Of Martyrs burn'd by Papists ire,
7	c	Sun set 4. 13.	veins	Which in this Month their lives laid down
8	D	22 after Trin.	secrets	For gaining an immortal Crown.
9	e	Sun rise 7. 51.	secrets	Richard Meakings, Richard Spencer,
10	f	Rugby Fair.	thighs	Andrew Hewyt, the Truth prefer
11	g	Dover Fair.	thighs	Before their Lives, and in the flame
12	a	Sun in Sagit.	knees	Die, calling on their Saviour's Name.
13	b	Guilford F.	knees	James Morton, Thomas Bernard too
14	c	Sun set 4. 2.	knees	Gainst Romish Pride their lives forgo.
15	D	23 after Trin.	legs	Alice Driver, Alexander Gowch,
16	e	Wellington F.	legs	Whom the Popes triple Crown did touch,
17	f	Harrow F.	feet	By slighting of that Romish Wore,
18	g	Sun rise 8 4.	feet	At Ipswich burned were therefore.
19	a	Horsham F.	feet	George Wiseheart, one of gentle Blood,
20	b	Sawthay F.	head	Who Sacred Scripture understood.
21	c	Sun set 3 52.	head	John Kerby, and one Roger Clark,
22	D	24 after Trin.	neck	This Month for Martyrs out do mark,
23	e	Sandwich F.	and	John Horst, Alice Snoth, and Katharine Knight,
24	f	Sun rise 8. 11	throat	Illumin'd with the Gospel's Light.
25	g	Higham Feries.	arms	John Cornfield, and Christopher Brown,
26	a	Sun set 3 43.	arms	For Christ his Cause their Lives laid down;
27	b	Sun rise 8. 13	breast	At Canterbury burn'd, where they
28	c	Ermen Is.	breast	Did unto God devoutly pray
29	D	1 Advent Sund.	heart	Their Lives might be the last so spent,
30	e	Andrew Ap	heart	To which the Lord did give consent,
				Queen Mary dying the next day,
				Which did the Persecution stay.



## Popish Stories.

1. One, who before he was *Pope*, was the most crouching submiss Cardinal that ever was: His manner was to crawl upon a Net, as it were in a way of devout humiliation; but after he had obtain'd the Popedom, he commanded them to take away the Net, saying, *He had caught that he fish'd for.*

*This is the Sum of most of their Devotion,  
Thereby for to gain Honour and Promotion:*

2. The Embassadors of the Council of *Constance*, being sent to *Pope Benedict* the 11th, when he laying his hand upon his heart, said, *Hic est Arca Noe*, they tartly and truly replied, *In Noahs Ark were Jew Men, but many Beasts.*

*So for one Vertue which the Popes possess,  
Most of them hundred Vices have, no less.*

3. A Countryman in *Spain*, coming to an Image inshrin'd, the Extraction and first making whereof he could well remember; and not finding from the same that respectful usage which he expected, *You need not* (quoth he) *to be so proud, for I have known you from a Plumb tree.* Of such ignorant Papists worshipping Plumb tree Blocks, we may say with the Poet,

*Dull as a thick-skull'd Justice drunk with sloth,  
Or Alderman far gone in Capon-broth.*

4. *Albertus*, Duke of *Saxony*, was wont to say, that he had Three Wonders in One City; viz. Three Monasteries; For the Friars of the first had Children, and yet no Wives; the Friars of the second had a great deal of Corn, and yet no Land; the Friars of the third abounded with Money, and yet had no Rents.

December hath xxxi. days.

Last Quarter the 2 day 54 min. past 8 in the morning.

New Moon the 9 day 51 min. past 1 afternoon.

First Quarter the 17 day 33 min. past 6 afternoon.

Full Moon the 25 day 9 min. past 3 in the morning.

Last Quarter the 31 day 29 min. past 4 afternoon.

1	f	Norwell Fair	bowels
2	g	Sun set 3. 44	bowels
3	a	Sun rise 8. 17.	reins
4	b	Sun set 3. 43	reins
5	c	Pluckley Fair.	secrets
6	d	2 Sund. in Ad.	secrets
7	e	Sandhurst F.	chighs
8	f	Bedford F.	and
9	g	Sun rise 8. 19	hips
10	a	Sun set 3. 41.	knees
11	b	Sun in Capr.	knees
12	c	11 Newp. Pa	legs
13	d	3 Sund. in Ad.	legs
14	e	Sun rise 8. 19	legs
15	f	Sun set 3. 41.	feet
16	g	Sun rise 8. 19	feet
17	a	Sun set 3. 42.	head
18	b	Sun rise 8. 18	and
19	c	Sun set 3. 43.	face
20	d	4 Sun in Adv.	neck
21	e	Tho. Apoff	neck
22	f	Llandilawr. F.	arms
23	g	Sun rise 8. 15.	arms
24	a	Sun set 3. 46.	breast
25	b	Christ. Nat.	breast
26	c	Stephen D.	heart
27	d	S. Joh. Eb	heart
28	e	Innocents.	bowels
29	f	Canterbury. F.	bowels
30	g	Sun rise 8. 10.	reins
31	a	Sun set 3. 51.	reins

*This sharp cold Month these Martyrs dy'd  
For love of Jesus crucify'd;  
First, Peter Sapience, who by pain  
Of fire, did Crown of Martyrs gain.  
George Bucker, call'd by another name  
Adam Damply, was burnt i'th flame.  
Two Friers of the Order Gray  
The Papiſts cruelty did ſlay.  
A Scholar once of Abevill  
Their rage alſo this Month did kill.  
Alſo a Jew who Chriſtian turn'd,  
Was for his Faith in fire burn'd.  
Tho. Rhedouenſis, a good Earl,  
A Jew, a Jewel, Orient Pearl,  
Rome's Traſh and Trumpery did deſte,  
For which he did a Martyr die.  
One Richard Hun was by their power  
Cloſely hang'd in the Lollards Tower,  
And then to give it out agreed,  
That Hun himſelf had done the Deed.  
But afterwards 'twas known who did it,  
To Papiſts Shame, and to Hun's Credit.  
John Tewksbury, for the Gospels ſake,  
The Crown of Martyrdom did take.  
John Rough, by Popiſh Cruelty,  
This Month alſo did Martyr die.  
Such Streams of Blood did then o'reflow.  
God grant the like we ne're may know.*

## Popish Tenets.

1. That if any but hear Mass, and after hearing be sprinkled with Holy Water, and kiss the Priests Garment, he cannot that day commit any Mortal Sin, *Si maxime velit*, tho he would never so fain.

2. Lying, in some cases, the Papists hold not only to be no sin, but to be lawful; and a man may forswear himself before Authority sometimes, nay, ought to do so under pain of Damnation. As for Oaths, to the most of them, they are no other than Collars for Monkies, which upon Dispensation of Superiors, they slip off their Necks at their pleasure, especially if they have the knack of Evasions and Jesuitical Equivocations.

3. Pope *Leo* the fourth declared, That he that receiveth not without difference the Popish Canons, as well as the four Gospels, believeth not aright, nor holdeth the Catholick Faith effectually.

4. None are bound to restore Goods gotten by Adultery, unless the Whore received them from a Priest, Monk, or Friar. This is a very nice point, and concerneth his Holiness very much.

5. That in the Mass the Bread and Wine are transubstantiated into the Body and Blood of Christ; so that it is no longer true Bread and Wine, but the same Substance which was born of the Virgin, and hung upon the Cross; altho our Eyes, our Taste, and Feeling tell us the contrary, and we know it is Bread still, as sure as we know that the Sun shines at Noon-day.

## ADVERTISEMENT S.

MR. Robert Bateman's Famous Spirit of *Scurvy-Grass*, Plain and Golden, which have performed so many Eminent Cures in the *Dropsy*, *Scurvy*, and other Distempers, are still faithfully prepared and sold by *John Hooker*, at his House in *Paul's Chain*, near *Dotters Commons*. Price 1 s. the Bottle.

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## *The Contents of the Almanack.*

1. **I**N the first Column, on the Left-hand page, you have the Numeral Figures of the Day of the Month.
2. In the second Column, the Week-Days and Domini-  
cal Letters.
3. In the third Column is the movable Feasts and Sun-  
days in the Year, some principal Fairs where kept, and the  
Rising and Setting of the Sun on several days.
4. In the fourth, the Moon's Place, or Signs of the Zo-  
diack.
5. The fifth Column contains the Names of the most  
Eminent Martyrs that suffer'd for their Conscience, and  
were burnt for the defence of the Protestant Religion, since  
the Endeavour for Reformation by *John Wickliffe*; which  
for the Readers better satisfaction, is this Year described  
in Verse.
6. On the Right-hand Page is a Miscellany of several  
matters, as several kinds of Popish Masses, Popish Miracles,  
Popish Impostors, Popish Relicks, Popish Wonders, Popish  
Cruelties, Popish Principles, Popish Stories, Tenets, and  
divers other things pertinent for such a Kalendar.
7. In the Progue, or second part of the Almanack, you  
have several Stories taken out of their own Legends, very  
mirthful to be read for those who know the Tricks and  
Jims of the juggling Friars, as also for the ignorant to see  
how they have been deluded and juggled out of their Mo-  
ny by pretence of Religion.

THE  
SECOND PART  
OF THE  
PROTESTANT ALMANACK.

WHEREIN

PAPISTS (as in a Looking-Glass) may see many of their Fopperies, and ridiculous Stories, by them believed as their Creed, delineated and described.

CONTAINING

The Legend of *St. Eustace*. Of a wonderful Wooden Miracle. A Story of Purgatory. A Story of a Lady and a Candle. Of *St. Clare* the Hermit. A notable Story of *St. Julian*. Of a Chancellor of *Paris*, and his Scholar. And of a great Scare-fire at *Oxford*, Anno 1541. Mixed with profit and delight, to please and inform the Reader.

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Written, That Papists may learn to Blush at their Superstitious Fopperies, and Protestants may learn to beware of their feigned Galleries.

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*Felix quem faciunt aliena pericula cautum.*

*Felix quem faciunt aliorum premia promptum.*

---

L O N D O N :

Printed by R. Roberts for the Company of Stationers. 1691.

Popish Stories, or Ridiculous Fopperies, taken  
out of the Lying Legend of Golden Gulleries.

*The Legend of St. Eustace.*

**W**E shall begin first with the Legend of St. *Eustace*, whose Story is as full of Variety as most Romances, and (I suppose) much of the same truth, saving this is a little more framed to the Scripture phrase, *The better to gain credence with the simple*. *Eustace* was at first a Pagan, and named *Placidus*, and was Master of the Chevalry to *Trajan* the Emperor, being in his way of Life very charitabte, and devout in worshipping of Images. It happed one day, as he was hunting, he found a Herd of Harts, amongst whom was one more fairer and comelier than the rest, which parted from the Company, and sprang into the thickest of the Forest, whom he alone pursued whilest his other Knights went after the rest. This fine Hart went up on a high Rock, whom *Placidus* still pursued after till he overtook him; when viewing him well, he saw between his Horns the Image of Christ, and the form of the Holy Cross, shining more resplendent than the Sun: This Hart (*you must suppose it was when Harts could speak*) spake to *Placidus* as followeth:

*Placidus, wherefore followest thou me hither? I am Christ whom thou honourest ignorantly, thy Alms be ascended up before me, and therefore I am come hither, that by this Hart that thou huntest, I may hunt thee.* *Placidus* was much amazed (*can you blame him*) to hear a Hart speak so, that in the amaze he tumb'd off his Horse; but soon recovering, he got up again, and said, *I believe, Lord, thou art he that madest all things, and convertest them that Err.* Then said the Hart to him again, *If thou believest, go to the Bishop and be Baptized.*

Hereupon, he and his Wife went to the Bishop at Midnight, and were Baptized, who named *Placidus*, *Eustace*, and his Wife *Theopyse*. Now the next Morning *Eustace* went to hunting again, and when he came to the aforesaid place, he saw the Hart, who told him he should go thorough many sore Afflictions, and be tormented as *Job* was to try his Pa-



hence; but in the end, should be restored to his full Joy which came to pass accordingly; for within a few days after, all his Knights and Servants died by the Pestilence, and soon after, all his Castell also; when to add to his Affliction, some that had been his old Companions, seeing him destitute of all Servants, enter'd his House in the Night, and took away his Gold, Silver, and choice Household stuff, turning him, his Wife, and two small Children, out of Doors, who being thus destitute of all Succour, went to the Sea-side, intending to take Ship and sail into *Egypt*. Now it so hapned that being at Sea, the Master of the Ship seeing the Beauty of *Theopysse*, he fell greatly enamoured of her, and knowing they had not wherewith to pay for their Freight when they came on Shore, he turned *Eustace*, and his two Sons on Land to shift for themselves, and retained *Theopysse* for his hire, *Eustace* hereupon sorrowfully departed with his two Sons, and went till they came unto a River, over which he durst not venture with his two Sons at once, doubting the depth of it, whereupon he left one of them on the brink of the River, and carried the other over it on his Shoulders; and returning to fetch the Child he had left, before he could come at him, a Lyon came and carried him away out of his sight, whereat he was wonderfully astonished, and therefore thought to go back to him he had carried over; but before he could come at him, a Wolf carried away him also.

Now was *Eustace* become the abstract of all misery, having no other happiness but only the security, that his bad Fortune could not lightly be made worse; whereupon he grievously complained, saying, *Lord, thou saidst it behoved me to be tempted like Job, but my Condition is far worse, for Job out of his Possessions had a Dunghil to sit on but to me is nothing left; he had Friends which had pity on him, I have none but wild Beasts, which have born away my Sons; to him was his Wife left, but my Wife is taken away from me.* Whilest *Eustace* was thus sorrowing, certain Ploughmen seeing the Lyon carrying away the Child, pursued after him with their Dogs, so that the Lyon to save himself left the Child unhurt, which the Ploughmen took up, and carrying it to the Village, where they dwell, there had it brought up.

*Popish Fopperies.*

On the other side of the River, were also certain Herd-men, which seeing the Wolf carrying away the other Child, pursued also after him with their Staves and Fauchions, and rescued him unhurt from the Wolf, and carried him also to the Village where they lived, and had him carefully nourished.

But to return to *Eustace*, who despairing of ever hearing of his Wife and Sons again, went to a certain Town, and there was hired of the Townsmen to look after their Fields, in which Office he continued fifteen years. In the mean time the Emperor of *Rome* was sorely annoyed of his Enemies, who then greatly missed his Valiant Knight *Placidus*, who used to subdue his Foes for him; wherefore he sent divers Knights about into several Countries to seek him; amongst which were two Knights which formerly had been under his Command; these coming to the same place where *Eustace* dwelt, enquiring of him if he knew of any Stranger, named *Placidus*, who had a Wife and two Children: Now *Eustace* knew them, but they knew not him; however he invited them to his House, when viewing him more narrowly, they imagined him to be the same Man they sought for. *Eustace* had a little before wished, that he might see his Wife and Sons once again, and a Voice (*said my Author, if he lies not*) came to him from Heaven, and said, *Be of good cheer, for suddenly thou shalt recover thy Honour again, and shalt have thy Wife and Children*, which came now to be accomplished; for these Men knowing by a Wound he had formerly received, that he was the Man, they embraced and honoured him, telling him the Will of the Emperor, that he should return, which proffer he willingly embraced, and was by the Emperor highly honoured, and placed again in his former Dignity.

*The more thou reade'st, still the more thou'lt find,  
The Story to be of Romantick kind.*

Now was *Eustace* appointed Master of the Chevalry to go against the Emperor's Enemies, who sent out his Mandates to all the Cities and Towns thereabouts, to send him in Men at Arms, of which it came to the Towns lot where his Sons dwelt, to send two, and they being grown fair young Men, and well-disciplined, were appointed the two for that Service, who by *Eustace* were very well entertained and placed

at his own Table. And now his Army being full, he went against the Enemy, whom he vanquished, and in his return it was his chance to Quarter in the same Town where his Wife lived, who had kept her self chaste all that time, notwithstanding all the Sollicitations of the Master of the Ship, and had got away from him, and kept an Hostlery in this Town, with whom her two Sons were appointed to Quarter.

Now you must know, that through the continuance of time, the Husband did not know the Wife, nor the Wife her Husband, nor none of them both their Children: But now comes the bob of the Jest, how all came to be discovered. It happened at such a time of the day,

*When Phœbus from the bight of all the Skie,*

*Beholds the East and West with equal Eye,*

or in plain English, at Noon, (perhaps at such a time as they were at Dinner) that falling into discourse about their Pedigree; the Eldest said to the Youngest, I can remember no other thing of mine, save, that my Father was Master of the Knights to the Emperor, and my Mother was a very fair Woman, and they had two Sons, that is, my self and one younger; and through misfortune he was forced to leave his House by Night, and with my Mother, and we two, took Ship to go into some Land, I wot nor whither; and when we went out of the Ship, my Mother was left behind, and my Father took us two, and carried us till he came to a River, and passed over it with my younger Brother, and left me behind, and returning to fetch me, before he could come at me, my Brother was carried away by a Wolf, and I by a Lyon; what became of my Father and Brother, I know not, but some Herdsmen rescued me from the Lyon, and caused me to be brought up in the Town which you know right well. Then said the other to him, assuredly, I am thy Brother, for they that nourished me, said they took me from a Wolf. Upon which with great Joy they embraced and kissed each other.

*Theopysse* their Mother all this while stood by, and hearing their discourse, thought assuredly, that they were her two Sons, but for further proof, was resolved to go to the Master of the Chevalry to be conveyed to Rome, where she might enquire further about it; so the next morning she went to him, and viewing him well, she thought she saw such signs in his Vi-

*Papish Fopperies.*

sage, as declared him to be her Husband; and therefore instead of asking him to convey her to *Rome*, she said to him, Art not thou *Placidus*, otherwise called *Eustace*, which hadst thy Wife taken from thee at Sea, and hast by her two Sons, *Agapye* and *Theopyre*? *Eustace* hearing this, and diligently beholding her, knew her to be his Wife, and straitway killed and embraced her, both of them weeping for Joy.

Then *Theopyse* asked *Eustace* what was become of her two Sons, who told her they were slain by wild Beasts, recounting the manner how it was done. Then said she, there is two young Men quarter'd with me, and yesterday I heard them discoursing, their Infancy hapning to them as thou sayest: I pray thee examine them, and thou wilt know further; whereupon *Eustace* sent for them, who rehearsed the same story as we deliver'd before; upon hearing of which, such Joy succeeded, that as the Poet hath it,

*The Parents, both of them, to all Mens thinking,  
Were drunk with joy, as others are with drinking;*

as great was the Joy of the whole Host, for this so unexpected meeting; when after some time of Joy and Feasting, they returned back again to *Rome*. In this mean time, the Emperor *Trajan*, who was a very mild, merciful Prince, was dead, and *Adrian*, a blood thirsty Man succeeded in his stead, who for Joy of the great Victory which *Eustace* had obtained over his Enemies, commanded a solemn Sacrifice to be offer'd to his Idols, to which *Eustace* refusing to come, *Adrian* in a great Rage commanded him, his Wife, and two Sons, to be put into an open Prison, and a right cruel Lyon put to them, to devour them But (see the wonder of it) the Lyon coming to them, enclined his Head with a venerable bow, like as he had worshipped them, and so departed. (take my Authors word for it, for if you believe him, it is more than I do) whereupon *Adrian* waxed as mad as a March-hare, and commanded to make a Fire under an Ox of Brass or Copper, and when it was red hot, he put them into it in which they gave up the Ghost. (But here is another Wonder) after three days, being pulled out, they were found all whole, and not touched of the Fire, nor so much as a hair of their Head singed, nor any other thing about them.

*And thus have you in brief, all the whole Story,  
Which Papists see out to St. Eustace's Glory.*

## Popish Fopperies.

### Of a wonderful Wooden-Miracle.

ST. John (not St. John Baptist, nor yet St. John the Evangelist, but a Saint of the Popes making) a *Brittish* Priest, or Monk, who was so singular, that he avoided the sight of Men, confined himself to a little Cell, where in a little Orchard cultivated by himself, this little Saint planted a few Lawrel Trees, which so increased, that they afforded a very pleasing shade, under the covert whereof his custom was to sit, read, or write, or any thing he thought fit. After his Death, among the said Trees, there was one which thorough Age was withered: Then he to whom the care of the Place was committed, digg'd up the Roots of the said dry Tree, and of the Body of it, hewed out a Seat or Bench, upon which he used to sit. After he had used this Seat thus, for about the space of two years, a thought of remorse coming into his heart, he said, *Alas, Sinner that I am, why do I for my own conveniency make use of a Seat framed of a Tree, which so holy a Priest planted with his own hands?* (this was a grievous sin indeed, beyond the power of the Popes pardoning) And having said this, (to make Expiation for his great Offence in clapping his Bum on so holy Wood) he presently took a Spade, and digging a deep hole in the Ground, he put the Seat into it, after he had cut off the Feet which supported it, (*I suppose they were not of the same Wood*) and then covered it with Earth. But now, (*saieth my Author*) behold a Wonder, (and a Wonder indeed past believing) the very next Spring, this dry Bench thus buried, sprouted forth into green Branches, as the other Trees did, which prosper'd so well, that in a short time there were several young Trees, five or six foot high, and some higher, (*but whether the fruit those Trees bare, were Benches and Seats, my Author doth not tell*)

This amongst Papists is a verity;

But to Protestants it seems a lye.

### A Story of Purgatory.

A Certain Pope (no matter who, for there has been more than a good many of them) gave a Priest a silver Bason, and indued it with this Virtue, that whosoever dropt a French Grown into it, or to that value, his Friends Soul should instantly upon the sound of it be deliver'd out of Purgatory. In the Town where the Priest lived, dwelt a mad debauched Fellow,



*Popish Popperies.*

Fellow, whose Uncle had left him a good Estate: To him that Priest came, and offer'd for a French Crown to free his Uncles Soul from Purgatory. The young man replied, it was a reasonable Proposition; whereupon he took out a Crown, and dropt it into the Bason, then askt the Priest if his Uncles Soul was yet out of Purgatory? I dare lay upon my life, said the Priest, it is freed; which words were no sooner spake, but the young Man took up his money again, and put it into his Pocket; whereat the Priest displeased, said, *If you take your Money again, his Soul will re-enter into Purgatory.* Nay, said the young Man, there is no fear of that, for if my Uncle be as obstinate an old Knave dead, as he was living, if he be once our, all the Devils in Hell cannot get him in again.

*And thus Mens Souls were in the time of old,  
From out of Purgatory bought and sold.*

33 *Rich Men might free their Friends at any tide,  
But poor Men they must in the Fire abide.*

*Well was it Purgatory-pick-purse, nam'd,  
When by such Cheats the People they were sham'd.*

*A Story of a Lady and a Candle.*

**T**Here was a certain Lady, (but where or when, my Author tells not) who had great Devotion to the Virgin Mary; and to further this her Devotion, had a Chappel, and a Chaplain daily to say Mass there. It happened that the day of the Purification of our Lady, commonly called *Candlemas-day*, that her Chaplain was gone from home, so that this Lady could then have no Mass; nor could she go to another Church, because her Charity being more than her Pride, she had given her Mantle to a poor Man, for the love of our Lady; and having no other to wear, and the Weather being Cold, she could not well go without.

In this grievous Extremity she went into her Chappel, and kneeling down before the Image of our Lady to make her Devotions, she fell fast a Sleep, in which Sleep she had a Dream, or a Vision; for it seem'd to her, That she was in a Church, wherein came a great company of Virgins, led by one more glorious than the rest, and adorned with a Crown; and when they were all set in order, came a company of young Men, which sat down in order after each other, like the former. After entered one that bore a bur-

their



### *Popish Fopperies.*

then of Candles, who gave to each of them one, as also one to this Lady. This being done, there came in a Priest, a Deacon, and a Sub-Deacon, going to the Altar to say Mass, and two Angels before them bearing Candles: Now, this Deacon was St. Lawrence, the Sub-Deacon St. Vincent, and the Priest Jesus Christ. Then two young Angels begun the Introit of the Mass, and all the Company of Virgins sung the Mass; and when it was sung unto the Offering, the Crowned Virgin went before, and all the rest followed after her, and offered to the Priest their Candles, devoutly kneeling on their Knees; only this Lady went not to offer, altho the Priest tarried for her; whereupon the Queen of Virgins sent to her, saying, That she was not courteous to make the Priest so long stay for her. To whom she answered, That the Priest should proceed in his Mass, for she would keep her Candle, and not offer it: Then the crowned Queen sent to her a second time, but she said, she would not offer it; (*what a crooked Rib of Disobedience was this?*) whereupon the Crowned Queen began to be angry, and said to the Messenger, go and pray her to come and offer her Candle, or else take it from her by force; but she would in no wise deliver it; whereupon the Messenger laid hold of the one end of the Candle to pull it out of her hand, and she (saith my Author) held fast, and he pull'd fast, (*here was old tugging together!*) at last the Candle broke in two pieces, and one half abode still in the Hand of the Lady, who anon awaked, and finding the piece of Candle in her Hand according to her Dream, she much marvelled thereat, (*as who would have done otherwise?*) and kept it all her Life after (*in her Cabinet with her Whisk and her Fan*) for a precious Relick. *What pity 'tis, such a pretty Story should not be true?*

#### *Of St. Clare the Hermit.*

ST. Clare, when he came to years of Maturity, was by his Parents affianced to a very beautiful Virgin; yet tho he was of that Age, wherein most young Men are all Fire, his cool Thoughts felt no hot Desires, but as if he had been cloystered up in Ice, or immured in Snow, the greatest heat of his Love to Womenkind was like to that faint light which the Glow-worm shoots at the cold breast of Night.

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Night; and therefore, when the time came that the Marriage was to be solemnized, he withdrew himself from his Parents House, and out of *Brittany* passed over into *France*; but in shunning *Sylla*, he fell into *Charybdis*, and leapt out of the Frying-Pan into the Fire; for there a Lady dwelling near him, inflamed with Lust, attempted his Chastity, (*I suppose she was some Lady of Pleasure*) but he (as we told you before) as chaste as *Lucretia*, or at least as *Penelope*, refused her Embraces, and resolutely resisted the shameless Lady; but tho he gave her such a repulse, yet still she solicited him more and more; (*impudent Queen!*) so that to avoid her Temptations, he was forced to forsake his Monastery. Whereupon this Lascivious Lady desperately enraged at his departure, that she had fail'd of her Desire, sent two Murderers in search of him, who at last found him in a poor Cottage, there they set upon him with opprobrious Speeches, and at last drawing out their Swords, they cut off his Head. St. *Clare* presently after arose, and with his Hands taking up his Head, by the assistance of Angels (*by the assistance of my authors lying Quill*) carried it to a Fountain not far distant, where he washed it very cleanly, and then carried it back to the Oratory of his Cell, and going on a little further towards a Village near the River *Ep: a*, he there consummated his course. (*And I think it was far enough in all conscience for a Man to carry his Head in his Hands.*)

This is a headless Story full of Liës,  
Compound of Impossibilities.

For which the Author of it may have hope,  
A Whetstone, at the least, if not a Rope.

*A notable Story of St. Julian*

ST. *Julian* being a young Man, among other Sports delighted greatly in Hunting: It chanced one time that Hunting of the Hart, being in full pursuit of him, the Hart turned back, and spake to *Julian*, saying, *Thou that seek'st to take away my Life, shalt afterwards take away the Lives of thy Father and Mother.* *Julian* hereat was much amazed, (*perhaps he had heard of Drink that would make a Cat to speak, but never heard a Hart to speak before, at least in Elops time*) however to prevent the doing of such a

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Deed, he departed privately away from his Parents, and went and served a mighty Prince, under whom he performed such notable Feats of Arms, that the Prince in reward of his Service, made him a Knight, and gave him to Wife a rich Widdow, with a fair large Castle for her Dowry, by which means they lived together very splendidly. His Father and Mother hearing thereof, resolved to go and see him, and travelled so long till they came to the Castle where he dwelt; Julian at that time was not at home. (but whether a Hunting or no, I know not) however his Wife hearing the undeniable Proofs that they told, how that they were her Husbands Parents, entertained them very kindly, and lodged them in her own Bed.

Her Husband not coming home that Night, in the Morning she went to Mass, leaving the two old People in Bed. Now, whilst she was at her Devotions, her Husband came home, and going up into her Chamber, seeing a Man and Woman in his Wives Bed, he presently concluded that his Wife had dubbed him of the forked Order, and so being overcome with the Spirit of Jealousy, that raging Passion, as the Poet calls it.

*Self-harming passion, Virtue drowning Flood,*

*That Hellish Fire not quenched but with Blood;*

in a furious Mood he drew out his Sword, and slew them both, and after went out, and saw his Wife coming from Church, at which he was much abashed, asking her, who they were that lay in his Bed? To whom she answered, That they were his Father and Mother, who had long sought him, and being extreemly wearied with Travel, she had laid them there. Julian hearing this, fell into a deadly wound, and being afterwards a little recovered, he began to weep bitterly, crying out, *Alas, Caitiff Wretch that I am, what shall I do? I have slain my Father and Mother, which so much I eschewed to do: Henceforth, adieu all worldly Comforts, adieu my Dear and Loving Wife.* Now will I go and seek to do Penance for this my heinous Sin, wheresoever I shall find a place convenient. To whom his Wife said, *Right dear Love, God forbid that ye shall go without me; like as I have had Joy with you, so will I have Pain and Heaviness.* Then departed they, and went till they came to a great River, over which

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which mach Folk passed, where they erected a spacious Hospital to harbour poor People, and there do their Penance in hearing Men over that would pass.

*Julian* continuing thus his Course, it happened one bitter cold frosty Night, as he lay in his Bed, he heard a Voice which in a lamentable Tone said, *Julian come and help me over*: Whereupon he arose, and went over the River, where he found a foul Leprous Person almost dead with cold; but notwithstanding his ugliness he took him up in his Arms, and carried him to a Fire, warming and chafing him, and when he saw that would not do, he laid him in his own Bed, where having lain a while, he that seemed so Sick and Leprous, he saw all shining, ascending into Heaven, and calling to *Julian*, said, *Our Lord hath sent me to thee, and sendeth thee word, that he hath accepted thy Penance.* And a while after *Julian* and his Wife died.

*These are the neat Romantick pleasant Stories,  
Wherein Religious Papists so much Glories.*

*For they believe them real true, as some  
Do the Seven Champions of Christendom.*

*And if that I may my Opinion strike,  
I think them really both true alike.*

Another *Julian* there was, who was martyr'd under *Crispinus*, one of the Governours of *Rome*, who had a Church dedicated unto him, with much Cattel, and other Goods belonging to it. To this Church belonged an Arch-Deacon, who would take to himself all the white Sheep from it, which the Shepherds being loth to part withal, he told them, *St Julian lov'd no Mutton*; but soon after he had thus scoffingly spoken, he was stricken with a hot burning Fever, which so violently tormented him, that he caused Water to be cast on him, to cool him, but all in vain, for there issued out of his Body such a Fume and Smoak, and therewith so great a stench, that all which were with him were forced to avoid his Company, so that being left alone, he miserably died.

Another Miracle as strange, and altogether as true as the former, is reported of this *St. Julian*, which is this. A certain Husbandman would needs go to Plough upon a *Sunday*, and when he took his Share to make it clean, it cleaved so

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fast to his Hand, that in two years time all the strength of  
Man could not remove it. Afterwards upon his Prayer to  
St. Julian to help him in his great Distress, it came off of  
his Hand, and was as easy to remove as a Cork, or a Fea-  
ther.

*And thus the Story lies, as you it see ;  
Believe, or not believe, all's one to me.*

*Of a Chancellor of Paris, and his Scholar.*

There was a Chancellor of Paris in France, named Sylo,  
which had a Scholar sick unto Death ; now a little  
before he died, Sylo prayed him, that after his Death he  
would come to him again, and shew him in what a condition  
he was in, which his Scholar promised him to do, and so  
within a short while after died, and (as it seems by the Sto-  
ry) went to Purgatory, where he was grievously tormented  
in that imaginary Fire. But now remembering his promise  
to his Master, he got leave (belike of some Master Devil) to  
come to earth again, and appeared to his Master in a Cope  
of Parchment, written full of *Arguments Fallacious*, and  
*Sophistications*, and within all full of Flames of Fire. The  
Chancellor was amazed at the sight, fearing *Don Lucifer*  
was come for him before his time, and demanded of him,  
who he was ? Which answered again, I am your Scholar,  
that am come to show you my Estate, and view this Cope  
which now I wear, that is heavier on me than a Mill-stone,  
or a Tower ; those Sophisms and Fallations, which there  
thou seest, were the deceivable sophistical Arguments which  
I used, for which I am tormented with these Flames of Fire.  
And when his Master judged his pain to be but light, the  
dead Scholar put forth his Hand, and bid him feel whether  
his pain were light or no ; which he feeling, the Scholar  
let fall a drop of his Sweat upon his Hand, which pierced it  
sooner than an Arrow could be shot thorough it, and put  
him to intollerable Torment : The dead Man telling him,  
(*this was when dead Men could speak*) that he was all over  
in such Pain. Whereupon the Chancellor afraid of the like  
Torments, renounced the World, and enter'd into Religion  
with great Devotion : Saith my Author.

*And if herein my Author tells a lye,  
Reader you have it as good cheap as I.*



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*Of a great Scare-fire at Oxford, Anno 1541.*

**T**Here was one Mr. Mallary, Master of Arts, of Cambridge, Scholar of Christs Colledge, who for Opinions held contrary to the Determination of the Holy Mother Church of Rome, was convened before the Bishops, and in the end sent to Oxford, there openly to Recant, and to bear his Faggot to the Terror of the Students of that University. It was appointed that he should be brought solemnly into St. Mary's Church upon a Sunday, where a great number of the head Doctors and Divines, besides a great number of Citizens, which came to behold the sight. Dr. Smith then Reader of the Divinity Lecture, was appointed to make the Sermon at this Recantation. All things thus prepared, cometh forth poor Mallary with his Faggot upon his Shoulder; the Doctor was also in the Pulpit to make his Sermon; he had scarce proceeded into the midst thereof, when suddenly was heard in the Church the Voice of one crying in the Street, *Fire, Fire*. The occasion of which was one Husler coming from Albaslow's Parish, saw a Chimney on Fire, and so passing in the Street by St. Mary's Church, cried, *Fire, Fire*, meaning no hurt. This sound of Fire being heard in the Church; went from one to another, till at length it came to the Ears of the Doctors, and at last to the Preacher himself. These amazed with sudden fear, began to look up to the top of the Church, the rest seeing them look up, looked up also. Then began in the midst of the Audience some to cry out *Fire, Fire*: Where, said one? Where, said another? In the Church, saith one. The Church was scarce pronounced, when in a moment there was a common cry, the Church is on Fire, the Church is on Fire by Hereticks. Then was there such fear, concourse, and tumult of the People thorough the whole Church, that it cannot be declared in Words, as it was in deed. After this, thorough the stir of the People running to and fro, the Dust was so raised, that it shewed as if it had been Smoak. This, and the out cry of the People made all Men so afraid, that leaving the Sermon, they began all together to run away; but such was the press of the Multitude running in heaps together, that the more they laboured, the less they could get out; they thrust one

another



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another in such a sort, that they stuck fast in the Door, that there was no moving forward or backward. They then ran to another little Wicket on the North side, but there was the like, or greater throng. There was yet another Door towards the West, which tho shut, and seldom opened; yet, now they run to it with such sway, that the great Bar of Iron (which is incredible to be spoken) being pulled out, and broken by force of Mens hands, the Door notwithstanding could not be opened for the press or multitude of People. At last, when they were there also past hope to get out, they were all exceeding amazed, and ran up and down, crying out, That the Hereticks had conspired their Death; one said, he plainly heard the Fire; another affirmed, that he saw it; and a third swore, he felt the melted Lead dropping down upon his Head and Shoulders. None cryed out more earnestly than the Doctor that preached, who in a manner first of all cried out in the Pulpit, *These are the Subtilties and Trains of the Hereticks against me; Lord have Mercy upon me, Lord have Mercy upon me.* The Doctors seeing no remedy, that no force nor authority would prevail, fell to Intreaty, and offered Rewards; one offered Twenty pound, another his Scarlet Gown; so that they would pull him out, tho it were by the Bars. A President of a Colledge pulling a Board out of the Pew, cover'd his Head and Shoulders therewith against the scalding Lead, which they feared much more than the falling of the Church. One thought to get out at a Window, and he had broken the Glass, and got his Head and one Shoulder out, but then stuck fast betwixt the Iron-bars, that he could move neither way: others stuck as fast in the Doors, over the Heads of which some got out. A Boy was got up to the top of the Church-door, and seeing a Monk of the Colledge of Gloucester, (who had got upon the Heads of Men) coming towards him with a great wide Cowl hanging at his back; the Boy thought it a good occasion for him to escape by, and handsomely conveyed himself into the Monks Cowl. The Monk got out with the Boy in his Cowl, and for a while felt no Weight and Burthen; at last, feeling his Cowl heavier than accustomed, and hearing a Voice behind him, he was more afraid than while in the throng, believing that the

Evil

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Evil Spirit that had set the Church on Fire, was flyen into his Cowl; then began he to play the Exorcist, *In the Name of God*, said he, *and all Saints, I command thee to declare what thou art behind at my back.* I am Bertranus's Boy, said the other. But I said the Monk, *adjure thee in Name of the inseparable Trinity, that thou wicked Spirit do tell me who thou art, and from whence thou comest, and that thou go hence.* I am Bertranus's Boy, said he, good Master let me go: When the Monk perceived the matter, he took the Boy out who ran away as fast as he could. In the meantime, those that were in the Street, perceived all things to be without fear, made signs to them in the Church to keep themselves quiet, crying to them, there was no danger, but for as much as no word could be heard, by reason of the noise in the Church, those signs made them much more afraid than before, supposing all on Fire without the Church, and that they were bid to tarry within, and not to venture out for the dropping of the Lead, and the fall of other things; this trouble lasted for many hours. The next day, and week following, there was an incredible number of Bills set upon the Church-doors to inquire for things lost, as Shooes, Gowns, Caps, Purfes, Girdles, Swords, and Money; and in this Garboil, few, but through Negligence or Oblivion, left something behind them. The Heretick, who thorough this hurly-burly had not done his sufficient Penance, was the day following reclaimed to the Church of *St. Fridswide*, where he supplied the rest of his plenary Penance. Fox's Book of Martyrs, Vol. 2. Pag. 1382, 1383, 1384.

F I N I S.

### A D V E R T I S E M E N T.

**R**uptures or Broken-bellies cured, and all sorts of Trusses made easie, beyond any yet in England, by R. Collins at the Bell on the Ditchside near Fleet-Bridge, to be spoken with from Nine to Twelve. And in the Afternoon at St. Johns's in Clarkenwell Parish. The poor have Advice for nothing, take it in time. Licensed and Approved by the College of Physicians.